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and pleasing to the ear. The heaping of consonants should be avoided and brevity aimed at. The vocabulary should be derived from the six principal languages and the grammar should be a simplification of the Aryan grammars.

Other recent attempts to be mentioned are Henderson's *Lingua*, Bernhard's *Lingua Franca Nuova*, Lauda's *Kosmos*, Hoinix's *Anglo-Franca*, Stempf's *Myrana*, recently simplified (1894) in his *Communia*, Dr. Rosa's *Nov Latin*, Julius Lott's *Mundolingue*, Dr. Liptay's *Langue Catholique*, Heintzeler's *Unversala*, Beermann's *Novilatiin*, Puchner's *Nuove-Roman*, Kürschner's *Lingua Komun*, Rosenberger's *Idiom Neutral* of the International Academy, etc., etc.

We cannot say that there is any hope for any one of these schemes that has any chance of permanent success, but the idea itself is noteworthy and no one can be blind to the fact that the interest which the movement has gained in recent years is constantly increasing.

THE SIX SYSTEMS OF INDIAN PHILOSOPHY. By the *Right Hon. Prof. Max Müller, K. M.*, late Foreign Member of the French Institute. New Edition. London, New York, and Bombay; Longmans, Green & Co. 1903.

The Six Systems of Indian Philosophy was the last work of Prof. Max Müller published only two months before the beginning of his fatal illness, and the widow, Mrs. Georgiana Max Müller, had so many letters from friends in India as well as in England expressing a desire for a more accessible edition of it than the one in the Professor's collected works that she had it republished by Longmans, Green & Co., in a cheaper form and as a separate volume in order to bring the book within easy reach of his many admirers in both countries. While Mrs. Müller hesitated to do so because she thinks the book shows already some signs of her late husband's illness, and that the materials are here perhaps less clearly gathered up and set before the reader than in his other works, we think that on the contrary the work shows Prof. Max Müller at his best; his thoughts are fully matured and the book contains passages which are as brilliant as anything he ever wrote. There are books on the same subject among which the one by Prof. Richard Garbe¹ of Tübingen deserves special mention for setting forth the meaning of the six darsanas, the orthodox systems of India, most succinctly and in clearest terms, but Max Müller excels the scholarly Garbe by the literary finish and the presentation of interesting detail. Thus the present book clothes with life the dry bones of the old Brahman thinkers

¹ *Philosophy of Ancient India*. Chicago: The Open Court Pub. Co.

and we see them risen to life again, for it is Prof. Max Müller's forte to tell the story of a budding thought in the most attractive way, finding out those points which interest us most deeply.

In the present volume he characterises Hindu philosophy in general, describes the Vedas, Vedic gods, originated under philosophical influences, and then points out the significance of the Upanishads which he dates at about 700 B. C. Prof. Max Müller describes the period in which they were composed as follows:

"For gaining an insight into the early growth of Indian philosophic thought, this period is in fact the most valuable; though of systematised philosophy, in our sense of the word, it contains, as yet, little or nothing. As we can feel that there is electricity in the air, and that there will be a storm, we feel, on reading the Upanishads, that there is philosophy in the Indian mind, and that there will be thunder and lightning to follow soon. Nay, I should even go a step further. In order to be able to account for what seem to us mere sparks of thought, mere guesses at truth, we are driven to admit a long familiarity with philosophic problems before the time that gave birth to the Upanishads which we possess.

"The Upanishads contain too many technical terms, such as Brahman, Atman, Dharma, Vrata, Yoga, Mimamsa, and many more, to allow us to suppose that they were the products of one day or of one generation. Even if the later systems of philosophy did not so often appeal themselves to the Upanishads as their authorities, we could easily see for ourselves that, though flowing in very different directions, like the Ganges and Indus, these systems of philosophy can all be traced back to the same distant heights from which they took their rise. And as India was fertilised, not only by the Ganges and Indus, but by ever so many rivers and rivulets, all pointing to the Snowy Mountains in the North, we can see the Indian mind also being nourished through ever so many channels, all starting from a vast accumulation of religious and philosophic thought of which we seem to see the last remnants only in our Upanishads, while the original springs are lost to us forever."

Chapter IV. is devoted mainly to the Vedanta philosophy, the aim of which is to understand the meaning of the Veda. Chapter V. sets forth the Mimamsa, Chapter VI. the Samkhya, Chapter VII. the Yoga, Chapter VIII. the Nyaya, and Chapter IX. the Vaiseshika philosophy. Professor Garbe in his treatise above referred to, covers the same ground in 88 pages to which Max Müller devotes 459 pages, and what an abundance of interesting details turn up during the discussion.

The ancient Hindu has a philosophical turn of mind. At the time when the Veda originated, philosophy and religion were hardly as yet differentiated. The tendency to monism in philosophy and monotheism in religion is plainly

perceptible, especially in the conception of the Visve Devas, which are the gods in their totality.¹

Monotheism is formed in several ways, but all the attempts to produce a philosophical theology tend in the same direction and even then, when the idea of the deity as a totality has been conceived, the Brahman feels dissatisfied, for God must still be higher, and he finds God in the "Brahman," in the "atman" (i. e., the self), or the "Tad Ekam" which means in literal translation "That One." The one highest god receives several names, among which Prajapati (i. e., the lord of creatures), is one of the most common, and we find in an ancient hymn the following passage:

"O Prajapati, no other but thou has held together all these things; whatever we desire in sacrificing to thee, may that be ours, may we be the lords of wealth."

Prof. Max Müller adds the following exposition on the rise of monotheism:

"With this conception of Prajapati as the lord of all created things and as the supreme deity, the monotheistic yearning was satisfied even though the existence of other gods was not denied. And what is curious is that we see the same attempt repeated again and again. Like Visvakarman and Prajapati we find such names as Purusha, man; Hiranyagarbha, golden germ; Prana, breath, spirit; Skambha, support (X. 81, 7); Dhatri, maker; Vidhatri, arranger; Namadha, name-giver of the gods; and others, all names for the Eka Deva, the one god, though not, like Prajapati, developed into full-grown divine personalities. These names have had different fates in later times. Some meet us again during the Brahmana period and in the Atharvama hymns, or rise to the surface in the more modern pantheon of India; others have disappeared altogether after a short existence, or have resumed their purely predicative character. But the deep groove which they made in the Indian mind has remained, and to the present day the religious wants of the great mass of the people of India seem satisfied through the idea of the one supreme god, exalted above all other gods, whatever names may have been given to him. Even the gods of modern times, such as Siva and Vishnu, nay goddesses even, such as Kali, Parvati, Durga, are but new names for what was originally embodied in the lord of created things (Prajapati) and the maker of all things (Visvakarman). In spite of their mythological disguises, these modern gods have always retained, in the eyes of the more enlightened of their worshippers, traces of the character of omnipotence that was assigned even in Vedic times to the one supreme god, the god above all gods."

¹ *Visva*, i. e., "together" is different from *sarva*, "all." The Visve Devas are not "all gods" but the *Gesammtgotter*, the gods taken together, the totality of gods.

A beautiful hymn of a philosophical belief in God is the Nasadiya hymn which reads as follows:

"There was then neither what is nor what is not, there was no sky, nor the heaven which is beyond. What covered? Where was it, and in whose shelter? Was the water the deep abyss (in which it lay)?

"Darkness there was, in the beginning all this was a sea without light; the germ that lay covered by the husk, that One was born by the power of heat (Tapas).

"Love overcame it in the beginning, which was the seed springing from mind; poets having searched in their heart found by wisdom the bond of what is in what is not.

"Their ray which was stretched across, was it below or was it above? There were seed-bearers, there were powers, self-power below, and will above.

"Who then knows, who has declared it here, from whence was born this creation? The gods came later than this creation, who then knows whence it arose?

"He from whom this creation arose, whether he made it or did not make it, the Highest Seer in the highest heaven, he forsooth knows; or does even he not know?"

Another hymn expressing the desire to worship that god alone who is worthy of adoration (reiterating the refrain "Who is the god to whom we should offer the sacrifice?") is not less interesting. It reads as follows:

"In the beginning there arose the germ of golden light, Hiranyagarbha; he was the one born lord of all that is. He established the earth and this sky.

"Who is the god to whom we should offer our sacrifice?

"He who gives life, he who gives strength; whose command all the bright gods revere; whose shadow is immortality and mortality (gods and men).

"Who is the god to whom we should offer our sacrifice?

"He who through his power became the sole king of this breathing and slumbering world—he who governs all, man and beast.

"Who is the god to whom we should offer our sacrifice?

"He through whose greatness these snowy mountains are, and the sea, they say, with the Rasa, the distant river, he whose two arms these regions are.

"Who is the god to whom we should offer our sacrifice?

"He through whom the sky is strong, and the earth firm, he through whom the heaven was established, nay the highest heaven, he who measured the light in the air.

"Who is the god to whom we should offer our sacrifice?

"He to whom heaven and earth (or, the two armies) standing firm

by his help, look up, trembling in their minds, he over whom the rising sun shines forth.

"Who is the god to whom we should offer our sacrifice?"

"When the great waters went everywhere, holding the germ and generating fire, thence he arose who is the sole life of the bright gods.

"Who is the god to whom we should offer our sacrifice?"

"He who by his might looked even over the waters, which gave strength and produced the sacrifice, he who alone is god above all gods.

"Who is the god to whom we should offer our sacrifice?"

"May he not destroy us, he, the creator of the earth, or he, the righteous, who created the heaven, he who also created the bright and mighty waters.

"Who is the god to whom we should offer our sacrifice?"

Orthodox in the traditions of ancient India does not mean either theistic or atheistic, but simply implies a recognition of the Veda as divine revelation. All tendencies that would raise objections to the Vedas were regarded as heterodox, and it is strange that Brihaspati, the teacher of the gods, is supposed to have been the inaugurator of heterodoxy. The Brahman argument is that Brihaspati, for the sake of the preservation of the gods and for the destruction of the Asuras, the demons, decided to teach error so that the demons should be misguided to their own perdition; yet gods and Brahmans should know that it will be injurious to study that false knowledge, and so it is branded as heretical. It is commonly called after Barhaspatya, a follower of Brihaspati. Prof. Max Müller explains the situation of philosophical speculation in India as follows:

"It must have been observed how these six, or, if we include the Barhaspatya, these seven systems of philosophy, though they differ from each other and criticise each other, share nevertheless so many things in common that we can only understand them as products of one and the same soil, though cultivated by different hands. They all promise to teach the nature of the soul, and its relation to the god-head or to a Supreme Being. They all undertake to supply the means of knowing the nature of that Supreme Being, and through that knowledge to pave the way to supreme happiness. They all share the conviction that there is suffering in the world which is something irregular, has no right to exist, and should therefore be removed. Though there is a strong religious vein running through the six so-called orthodox systems, they belong to a phase of thought in which not only has the belief in the many Vedic gods long been superseded by a belief in a Supreme Deity, such as Prajapati, but this phase also has been left behind to make room for a faith in a Supreme Power, or in the Godhead which has no name but Brahman or Sat, 'I am what I am.' The Hindus themselves make indeed a distinction between the six

orthodox systems. They have no word for orthodox; nay, we saw that some of these systems, though atheistic, were nevertheless treated as permissible doctrines, because they acknowledged the authority of the Veda. Orthodox might therefore be replaced by Vedic; and if atheism seems to us incompatible with Vedism or Vedic orthodoxy, we must remember that atheism with Indian philosophers means something very different from what it means with us. It means a denial of an active, busy, personal or humanised god only, who is called Isvara, the Lord. But behind him and above him Hindu philosophers recognised a Higher Power, whether they called it Brahman, or Paramatman, or Purusha. It was the denial of that reality which constituted a Nastika, a real heretic, one who could say of this invisible, yet omnipresent Being, *Na asti*, 'He is not.' Buddha therefore, as well as Brihaspati, the Charvaka, was a Nastika, while both the Yoga and the Samkhya, the former Sesvara, with an Isvara, the other Anisvara, without an Isvara, the one theistic, the other atheistic, could be recognised as orthodox or Vedic."

The most prominent representative of heretics is Buddha and, although Prof. Max Müller is decidedly an adherent of Brahman Philosophy in contrast to Buddhism, which denies the existence of the atman, the favorite idea of Brahmanism, he speaks very highly of Buddha, saying:

"Out of the midst of this whirlpool of philosophical opinions there rises the form of Buddha, calling for a hearing, at first, not as the herald of any brand-new philosophy, which he has to teach, but rather as preaching a new gospel to the poor. I cannot help thinking that it was Buddha's marked personality, far more than his doctrine, that gave him the great influence on his contemporaries and on so many generations after his death.

"Whether he existed or not, such as he is described to us in the Suttas, there must have been some one, not a mere name, but a real power in the history of India, a man who made a new epoch in the growth of Indian philosophy, and still more of Indian religion and ethics."

There is no need of recommending the book to the reader. The passages quoted speak for themselves. Even where we cannot follow Prof. Max Müller in his arguments or take issue with his propositions, we admire the penetration of his thoughts and the brilliancy of his style.

P. C.

HENRI POINCARÉ, *WISSENSCHAFT UND HYPOTHESE*. Autorisierte deutsche Ausgabe mit erläuternden Anmerkungen. Von F. und L. Lindemann. Leipsic: B. G. Teubner. 1904.

Professor Ferdinand Lindemann, one of the leading mathematicians of Germany, has undertaken the laudable task of translating a series of essays written by his French colleague, Prof. Henri Poincaré, and Mrs. Lindemann,